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ABSTRACT

This curriculum guide was developed to assist Pennsylvania educators in developing a multicultural awareness and education program for children in preschool through grade three. The first section provides guidelines for creating a multicultural environment to include the use of classroom materials that emphasize individual and cultural differences to eliminate stereotypic and inaccurate materials. The second section offers background information about the history of Native Americans in Pennsylvania and the value and traits of contemporary Native American culture. It also makes suggestions about how to portray Native Americans. Curriculum development is integrated into present school curriculum through an interdisciplinary approach. Suggestions for selecting appropriate stories and books by and about Native Americans are included. The third section is a list of references. The fourth section is a bibliography consisting of 65 publications relevant to multicultural education. The appendices include: (1) sample lesson plans for multicultural education; (2) an example of the thematic or interdisciplinary approach to integrating multicultural themes into core content areas; (3) a checklist for curriculum and materials on Native Americans; (4) suggested classroom activities; (5) a list of American Indian resource persons and resource centers; and (6) a description of Native American programs presented to schools by the Lenni Lenape Historical Society. (LP)

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# One State: Many Nations

## A Multi-Cultural Curriculum Resource Guide

## With Native American Highlights

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# ONE STATE: MANY NATIONS

## A MULTI-CULTURAL CURRICULUM RESOURCE GUIDE

With

Native American Highlights

Compiled

By

Jessie R. Sanders

Pennsylvania Department of Education

1991

Commonwealth of Pennsylvania
Robert P. Casey, Governor
Elizabeth A. Beh, Adviser to the
Governor on Child Care Policy

Department of Education
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Office of Basic Education
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1991

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TABLE OF CONTENTS

ACKNOWLEDGMENTS . . . . . ii

PREFACE . . . . . iv

INTRODUCTION . . . . . v

I. GUIDELINES FOR CREATING AN APPROPRIATE MULTI-CULTURAL ENVIRONMENT . . . . . 1

The Visual/Aesthetic . . . . . 1
Toys and Materials . . . . . 1
Books . . . . . 1
Dramatic Play . . . . . 1
Language . . . . . 2
Music . . . . . 2
Art . . . . . 2
Curriculum and Parent Involvement . . . . . 2

II. NATIVE AMERICANS BACKGROUND INFORMATION AND SUGGESTIONS FOR CURRICULUM DEVELOPMENT

Native Americans in Pennsylvania . . . . . 5
Native Americans Traits and Values . . . . . 6
General Considerations in the Portrayal of Native Americans . . . . . 7
General Curriculum Development . . . . . 9
Activities to Enhance Curriculum Development . . . . 10
Thematic Approach . . . . . 11
Selecting Stories . . . . . 12
Follow-Up Questions . . . . . 14
Activity . . . . . 14
Selecting Appropriate Books for Young Children . . .
Books By and About Young Children . . . . . 15

III. REFERENCES . . . . . 17

IV. BIBLIOGRAPHIES

The Pennsylvania Department of Education Files . . . 21
ERIC Files . . . . . 22
North American Indian Bibliography . . . . . 23

V. APPENDIX

Sample: Lessons . . . . . 31
Competencies . . . . . 35
Sample: Thematic Approach . . . . . 36
Checklists . . . . . 37
Activities . . . . . 39
Additional Activities . . . . . 41
Resource Persons . . . . . 43
Resource Centers . . . . . 44

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. Seneca Nation
. Texas Department of Human Relations
. Lenni Lenape Historical Society, Pennsylvania

It is hoped that users of this Guide will explore additional literature concerning Native Americans. For that purpose, bibliographies have been included.

## PREFACE

Robert P. Casey officially proclaimed April 1-7, 1990, as "THE WEEK OF THE YOUNG CHILD IN PENNSYLVANIA." The theme we chose was "One State, Many Nations" to focus on multi-cultural awareness and education for young children. We began with the development of a Multi-Cultural Curriculum Guide in order to develop a greater awareness of the cultural heritage of the "first Pennsylvanian's," the Native Americans. We found that highlighting the first culture of Pennsylvania allowed us to connect the cultural heritage of Native Pennsylvanians with the respect and reverence that they have always felt for the natural environment. In keeping with Governor Casey's interests in protecting the environment, we organized special presentations by Native Americans to the young children in the Governor's Model Child Care Centers that described --through song, story and dance -- the very special respect for the living environment that is a part of Native American culture and spiritual belief.

Governor Casey's proclamation reads in part, "Through learning about Native American Culture and the reverence the Native Americans hold for all living things, we will endeavor to come closer to understanding our environment and preserving it for future generations to enjoy."

The Pennsylvania Department of Education's Task Force on Young Children and Families has been working to develop our theme into a usable product for Pennsylvania's young children. The Multi-Cultural Curriculum Resource Guide with Native American highlights was produced as a guide for young children in care and education programs through the third grades to provide a way to teach the importance of learning about all the people who have contributed to the development of this great State.

We have all learned so much in a few short months about myths and stereotyping in regard to Native American culture, past and present. We hope that you will find this Guide a help in teaching our young Pennsylvanians about our shared heritage and the reality of current Native American Pennsylvanians. We need to help our children appreciate a proud heritage made up of many different cultures.

Please contact Jessie Sanders at the Pennsylvania Department of Education with comments and/or questions regarding this guide.

Sincerely,

Elizabeth M. Beh
Advisor to the Governor on Child Care Policy

## INTRODUCTION

> "Multi-cultural education rejects the view that schools should melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead multi-cultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted in the preservation and extension of cultural alternatives. Multi-cultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended." (American Association of Colleges for Teacher Education 1973, P. 264)

In practice, affirming the value of cultural diversity is not an easy task. Multi-cultural concepts cannot merely be added on the curriculum; they must pervade the unit such as this one, and children and teachers should grow in their knowledge and appreciation of cultural similarities and differences.

Children should become more resistant to inappropriate reactions to racial and cultural differences. For example, they should learn that it would "hurt the feelings" of a Native American to hear someone say "Yuck! I hate the way that Indian woman dresses." They should learn that, "In this classroom/center, it's not ok to talk that way about the way other people dress."

Teachers should become more sensitive to the many ways in which we perpetuate and foster harmful stereotypes about racial and cultural groups. For example, they should resist using expressions such as, "sit like an Indian," or "don't act like a bunch of wild Indians." In presenting multi-cultural materials and activities (especially in culturally homogeneous classrooms), teachers must be careful that children understand concepts such as differences among tribes of Indians and differences between the past and present Native American culture.

# GUIDELINES FOR CREATING AN APPROPRIATE MULTI-CULTURAL ENVIRONMENT

## GUIDELINES FOR CREATING AN APPROPRIATE MULTI-CULTURAL ENVIRONMENT

An environment that is rich in possibilities for exploring race/ethnicity and different beliefs, etc., sets the theme in creating a culturally appropriate environment. What is in the environment also alerts children to what the teacher considers important or not important.

An appropriate multi-cultural embraces the challenge to:

- increase materials that include children and adults who are of color; and to
- eliminate stereotypic and inaccurate materials from daily use.

### Components of the Environment

#### The Visual/Aesthetic

To promote the visual aesthetics there should be:

- images in abundance of all children, families and staff in the program
- images that accurately reflect people's daily life experiences
- images of important individuals past and present who reflect racial/ethnic, gender and diversity of ability.
- artwork, prints, sculptural textiles by artists of various background which reflect the aesthetic environment and the cultures of families and groups.

#### Toys and Materials

Every environment has available materials representing the background of diverse children and families.

#### Books

All children's books reflect social values and attitudes. Since books are a significant part of young children's lives in schools and child care programs, much care must be given to the selection. Books should present accurate images and information concerning the groups they represent.

#### Dramatic Play

The equipment, objects and spatial organization of the dramatic play are should include and encourage:

- cultural diversity, cooking, sewing, work tools, clothing for dress up, personal objects and objects used for holiday celebration to reflect a variety of cultures.

Language

The environment should provide numerous opportunities for children to see and hear various languages from different cultures.

Music

Regularly heard music should reflect various cultural styles of the children, staff and other ethnic groups. A variety of music is available for children to learn words from and to dance to.

Art

Artwork (painting, drawing, sculpture) is displayed depicting not only the children's effort but also artists of diverse racial/ethnic backgrounds.

Curriculum and Parent Involvement

A curriculum developed for young children should include a parental involvement component. Families should be involved in planning, implementing and evaluating activities. Hopefully, family will be flexible enough to experience and allow the children experience to the beauty of embracing different beliefs in order to move into an environment of less separation between peoples.

- Ask family to participate in the classroom by:
  - reading to children in language other than English
  - teaching words and phrases
  - telling stories
- Ask families for materials on artifacts, books, etc.
- Ask families to evaluate the environment and assist in acquiring relevant ethnic materials for the classroom.

Adapted from:

Dermon-Spark, Louise and the A.B.C. Task Force. Anti-Bias Curriculum Tools for Empowering Young Children. National Association for the Education of Young Children, Washington, D.C. 1988-89.

# NATIVE AMERICANS

## Background Information

## And

## Suggestions for Curriculum Development

## NATIVE AMERICANS IN PENNSYLVANIA

According to archaeologists, it is not known how long ago it was when Native Americans entered Pennsylvania. It is believed that it has been at least between twelve and eighteen thousand years ago since they entered. (Wallace 1981)

It is known that the Lenni Lenape are the Native Americans most closely associated with Pennsylvania. The Lenni Lenape Nation is also known as the Delawares. Other Native Americans found in Pennsylvania are:

- Susquehannocks
- Iroquois
- Eries
- Conoys
- Tutelos
- Tuscaroras
- Nanticokes
- Senecas
- Shawnees
- Conestogas

## NATIVE AMERICANS TRAITS AND VALUES

Schools have an obligation to all students to provide ways for them to become more sensitive to society's indebtedness to American Indians for their valuable contribution to America.

It should be stressed that the morals and values of the Indian nation need to be recognized in planning lessons for all age levels. The following values and traits have been revised to reflect contemporary Native American culture:

- The concept of sharing is a major value in family life.
- Family is extremely important; the extended family may include three or four generations, and the tribe and family to which one belongs provide significant meaning.
- Elders usually play an important part of family life.
- The basic worth of the individual is in terms of his/her family and tribe. Individual responsibility is only part of the total responsibility concept.
- Tradition is important: it adds to the quality of life in the then and now.
- Equality for all.
- Commitment to religion and spiritual life is important.
- Generally judge people on the basis of character first, accomplishment second.

Adapted from:

Effective Practices in Indian Education 1980.

GENERAL CONSIDERATIONS
IN THE PROTRAYAL OF
NATIVE AMERICANS

DO'S:

1. Depict core values that many Native Americans share such as

   - generosity and sharing
   - bravery
   - individual freedom
   - adjustment to nature
   - wisdom of elders
   - concepts regarding land, work, time, and spiritual life.

2. Provide accurate depictions (in word and in picture) by qualified knowledgeable persons.

3. Present realistic portrayal of lifestyles (quality of reality).

4. Present imaginative quality allowing children to identify with persons they are studying.

5. Be sure that children are enriched by learning an appreciation of the interactions between humankind and nature.

DON'Ts

1. Present portrayal of negative stereotypes, e.g., "savage."

2. Encourage images of children playing Indian.

3. Encourage dialogue in which Indians grunt or speak broken English.

4. Identify characteristics assigned to an entire race or tribe, e.g., "The Indians are a proud race." Or using feathered head-dresses as a part of Indian dress although only a small number of tribes did so.

5. Make inaccurate portrayals of specific tribes, e.g., mixing characteristics of one tribe with another, suggesting Indians are all gone.

6. Attempt to portray Indian violence without an explanation of the provocation.

## GENERAL CURRICULUM DEVELOPMENT

The primary level of the Native American Curriculum, planned for use in preschool, kindergarten through grade 3, should introduce children to information which will help them better understand the Native American. In addition, the curriculum should provide information about Indian people of Pennsylvania which can be integrated into the present school curriculum in language arts, social studies, art, music, etc. Also, the curriculum should correlate to stories found in basal readers.

Before the curriculum is developed, major texts should be reviewed to determine what selections about American Indians they present. Selections of the following types and themes should be considered:

1) stories of modern Indian children,
2) stories from Indian elders,
3) Indian legends,
4) Indian songs,
5) Indian arts,
6) Indian recipes and information about foods contributed by Indian people.

The development of units within a curriculum should focus on pertinent information about the Indian people of Pennsylvania and other regions.

The curriculum should be integrated and emphasize the thematic approach with a focal point on the materials developed specifically for teaching about tribes in Pennsylvania. Teaching suggestions include reading, writing, readiness skills, speaking and listening activities for each theme. It should augment material already in the curriculum. Schools have to become more committed to expanding curriuclums to include current materials with relevant information about Native American. (Fox, 1989)

Activities to Enhance Curriculum Development

1. Become familiar with and accept Native American ways.
2. Identify and emphasize positive Indian values.
3. Assist children in identifying the differences between daily life and ceremonial activities.
4. Ask children what they think and feel about Native Americans.
5. Teach about the daily contemporary life of specific Native American groups; always use a group specific name, for example, Seneca.
6. Use photos, accurate pictures, paintings and drawings about contemporary life to make different displays in the classroom.
7. Use folk tales.
8. Read books that adequately portray contemporary life.
9. Adapt instructions to student's learning styles.
10. Work with parents and community.
11. Critique stereotype about Native American. Use stereotypical cards and costumes, especially those that are used during Thanksgiving time.

    - Have children critique Thanksgiving TV specials.
    - Have a committee to make books about the Native American, being sure to show their accuracy.
    - Be sure to provide some activities to increase parent awareness of how early children begin to develop racial identity and awareness about Native Americans.

12. Promote relaxed communications.

Adapted from:

"A Culturally Relevant Curriculum," Teaching the Native American. Hap Gilliland and Jon Reyner, Kendall-Hunt Publishers.

Anti-Bias Curriculum Tools for Empowering Young Children. Dermon-Sparks, Louise and the A.B.C. Task Force. NAEYC, Washington, D.C. 1989.

## THEMATIC APPROACH
(Interdisciplinary)

Before one explores materials that are available for teaching young children about various groups and cultures, children need to learn to appreciate and respect persons as individuals with a variety of differences, one of which may be their cultural background. (Department of Human Relations).

Multi-cultural experiences can be introduced at any grade level. An appropriate way to expose children to the important contributions of groups to the making of America is through the interdisciplinary approach. Children learn best when there is an integration of skills and activities in subject areas; activities that cover all areas of the curriculum with specific concentration in each subject such as art, social studies, etc.

The Native American Education Commission has provided an excellent list of topics to be considered for developing units.

Topics

1. Form of Communication
2. Tribal Styles
3. Tribal Languages
4. Numbers and Their Significance to Indians
5. Ceremonial Dances
6. Indian Relationship to the Environment
7. Comparison of Tribes
8. Indian Heroes and Heroines
9. Indian Contributions
10. Traditional Indian Music

## Selecting Stories

Stories emerge from four sources. (1) issues that emerge from children's daily lives; (2) events that are currently happening in the world; (3) information that teachers believe children should have; and (4) history. (Derman-Sparks, 1989)

To better acquaint children to the Indian culture, teachers should share stories they believe are important for children to think about and can lead them into meaningful learning activities. The following story is an example:

### How Grandmother Spider Stole The Sun
(Muskogee [Creek] - Oklahoma)

When the Earth was first made, there was no light. It was very hard for the animals and the people in the darkness. Finally the animals decided to do something about it.

"I have heard there is something called the Sun," said the Bear. "It is kept on the other side of the world, but the people there will not share it. Perhaps we can steal a piece of it."

All the animals agreed that it was a good idea. But who would be the one to steal the Sun?

The Fox was the first to try. He sneaked to the place where the Sun was kept. He waited until no one was looking. Then he grabbed a piece of it in his mouth and ran. But the Sun was so hot it burned his mouth and he dropped it. To this day all foxes have black mouths because the first fox burned his carrying the Sun.

The Possum tried next. In those days Possum had a very bushy tail. She crept up to the place where the Sun was kept, broke off a piece and hid it in her tail. Then she began to run, bringing the Sun back to the animals and the people. But the Sun was so hot it burned off all the hair on her tail and she lost hold of it. To this day all possums have bare tails because the Sun burned away the hair on that first possum.

Then Grandmother Spider tried. Instead of trying to hold the Sun herself, she wove a bag out of her webbing. She put the piece of the Sun into her bag and carried it back with her. Now the question was where to put the Sun.

Grandmother Spider told them, "The Sun should be up high in the sky. Then everyone will be able to see it and benefit from its light."

All the animals agreed, but none of them could reach up high enough. Even if they carried it to the top of the tallest tree, that would not be high enough for everyone on the Earth to see the Sun. Then they decided to have one of the birds carry the Sun to the top of the sky. Everyone knew the Buzzard could fly the highest, so he was chosen.

Buzzard placed the Sun on top of his head, where his feathers were the thickest, for the Sun was still very hot, even inside Grandmother Spider's bag. He began to fly, up and up toward the top of the sky. As he flew the Sun grew hotter. Up and up he went, higher and higher, and the Sun grew hotter and hotter still. Now the Sun was burning through Grandmother Spider's bag, but the Buzzard still kept flying up toward the top of the sky. Up and up he went and the Sun grew hotter. Now it was burning away the feathers on top of his head, but he continued on. Now all of his feathers were gone, but he flew higher. Now it was turning the bare skin of his head all red, but he continued to fly. He flew until he reached the top of the sky, and there he placed the Sun where it would give light to everyone.

Because he carried the Sun up to the top of the sky, Buzzard was honored by birds and animals. Though his head is naked and ugly because he was burned carrying the Sun, he is still the highest flyer of all, and he can be seen circling the Sun to this day. And because Grandmother Spider brought the Sun in her bag of webbing, at times the Sun makes rays across the sky which are shaped like the rays in Grandmother Spider's web. It reminds everyone that we are all connected, like the strands of Grandmother Spider's web, and it reminds everyone of what Grandmother Spider did for all the animals and the people.

## Follow-Up Questions

1. What happens to Fox and Possum when they try to carry the sun? How does Grandmother Spider succeed in bringing the sun to the dark side of the Earth?

2. What does the story explain about the Fox's mouth, the Possum's tail and the Buzzard's head?

3. Why do the Indians have a story about the sun?

## Activity

Form a circle and use oranges to symbolize the Sun. Ask children to name gifts that we receive from the sun. Examples: light, heat, etc.

Reprinted with permission from:

Keepers of the Earth: Native American Stories and Environmental Activities for Children by Michael J. Caduto and Joseph Brucher, Fulcrom Publishing, 350 Indiana Street, #350, Golden, CO 80401. 1988.

SELECTING APPROPRIATE BOOKS FOR YOUNG CHILDREN
Books by and About Native Amercians

Books of folktales from different cultures and countries are wonderful to use with young children to stretch their imagination and awareness of human behavior and feelings. One has to be careful that these kinds of books are not used to teach young children about someone's culture because they hardly represent a complete or accurate picture.

Here are samples from a list of children's books that represent diverse topics about Native American life.

BAREFOOT A THOUNSAND MILES by Patsey Gray

The story of a young Apache boy's trip from the Fort Apache Reservation in Arizona to California in search of the dog that is not only a family member but is necessary for work on the family's cattle ranch.

DANCE WITH INDIAN CHILDREN

A resource book of dances which starts at the very beginning to make learning as clear and simple as possible.

DAYBREAK STAR PRE-SCHOOL ACTIVITIES BOOK

This is a quarterly magazine for elementary school children; it is reflective of the cultures of all Indian tribes.

INDIANS: A NEW TRUE BOOK by Teri Martini

Real-life photographs and a simple text describe the different groups of Indian tribe and their lifestyle.

MOUSE WOMAN AND THE MUDDLEHEADS by Christie Harris

Highly recommended for young children. Delightful illustrations.

PLEASE DON'T STEP ON ME by George Elly Free

An introduction to many of our helpful insects. Young children can identify with the Indian boy as he finds that the insects are his friends.

THE GOAT IN THE RUG by Charles L. Blood and
Martin A. Link

The book describes the process of making a rug starting with the clipping and dyeing of the wool. A delightful book for very young children.

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Division: School Equity

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Files: ERIC

ANED287658
AU Kosnick, Sally
TI American Indian Enrichment Activities. Mini-Review.
PRESRS Price - MFOI/PCO 1 Plus Postage
NT 6p.
YR 81.
AB Focusing on Native American, this annotated bibliography covers a variety of resources for enriching multicultural education in the elementary classroom and includes limited information about Mexican Americans, Blacks, and other cultural groups. In addition to three films, the bibliography lists curriculum guides, periodicals, coloring books, and references containing legends, games, songs, and illustrations.

ANED267934
AU Begay, Shirley M: Spencer, Horace.
TI Hooghan, Baahane': A Book About Hogan. Revised Edition.
PREDRS Price - MFOl/PCO2 Plus Postage.
NT449
YR82
AB. The hogan (home) represents a focal point in Navajo thought and life as the physical site where parental instruction occurs and as a symbol of ideal values. While emphasizing oral and written language skills the book is more generally aimed at teaching cultural concepts and values which reflect the importance of family and clan ties and the concept of right and respectful relations with others and nature.

ANED239985
AU Weber, Warren K. Comp.
TI Multitultural, Nonsetist Teaching Strategies: Social Studies (K-6).
PREDRS Price - MFOl/PCO6 Plus Postage
NT147p. YR80.
AB Designed to help Iowa teachers implement the multicultural, non-sexist education mandated by state law, this resource book contains over 100 social studies activities for use in primary intermediate and junior high levels. Exercises for each grade level focus on self, family, neighborhood, community, state and nation. Primary grade group and individual activities involves students in making life size dolls of themselves, examining likenesses and differences.

ANED191976
AU Dee, Rita
Tl Planning for Ethnic Education: A Handbook for Planned Change: Revised Edition.
PREDRS Pice - MFOl/PCO5 Plus Postage
NTllp, Prepared by the Urban and Ethnic Education Section.
YR80
AB This handbook was developed to provide practical examples of how to incorporate a multicultural emphasis into the school curriculum. Parts I, II, and III divide suggested activities by grade level: Preschool, kindergarten, primary, middle, elementary, and junior high school. How ethnic studies can be implemented into the curriculum is highlighted in Part I.

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This volume represents a selection of studies originally prepared for journals and conferences over the past decade.

Bruchac, Joseph. Return of the Sun. California: The Crossing Press, 1989.

Native American tales from the Northeast Woodland put into the form of lesson stories.

Bullchild, Percy. The Sun Came Down. New York: Harper and Row, 1984.

A legendary history of the world, told in the distinctive voice of one of the last Blackfeet Indians who remembers what the elders taught him.

Burland, Cottie. North American Indian Mythology. New York: Hamlyn Publishing, 1965.

A wide-ranging survey of a neglected topic. A presentation of the various groups of North American Indians, outlining the principle dieties and heroes of their mythology.

Coatsworth, David and Emerson. The Adventures of Nanabush: New York: Ojibway Indian Stories. Atheneum, 1980.

A collection of some of the legends about Nanabush that displays the great story-telling talents of elders of the Rama Ojibway band.

Coe, Ralph T. Lost and Found Traditions: Native American Art 1965-1985. New York: American Federation of Arts, 1986.

An index of Native American art by region (illustrated).

Collections of Seneca-Iroquois National Museum. Salamanca, NY: Allegany Indian Reservation, 1981.

An illustrated guide of the exhibits found in the Seneca-Iroquois National Museum on Salamanca, NY.

Deloria, Vine, Jr. Behind the Trail of Broken Tears. New York: Delacorte Press, 1974.

After reviewing the dismal record of betrayal, breach of faith, and political expediency that has characterized the Federal Government's relations with Indians in the past, the author proposes that Indian tribes be treated as small nations with inherent rights to exist.

Dodge, Robert K. and McCollough, Joseph B. New and Old Voices from Wah Kon-Tah: New York: Contemporary Native American Poetry. International Publishers, 1985.

An anthology of contemporary native American poetry.

Dunbar, Leslie W. Minority Report: What Has Happened to Blacks, American Indians and Other Minorities in the Eighties. New York: Pantheon Books, 1984.

Minority Report focuses on access to political and judicial power, economic clout, and social mobility, in assessing the recent damage done to minorities. It offers an agenda for reversing the setback.

Eastman, Charles A. Indian Boyhood. New York: Dover Publications, 1971.

The author's first-hand reminiscences of the life he led until he was fifteen with the nomadic Sioux.

Elston, Georgia ed. Giving: Ojibwa Stories and Legends from the Children of Curve Lake. Lakefield, Ont: Waapoone Publishing and Promotion, 1985.

A collection of Ojibwa stories that previously had been passed down by word of mouth.

Erdoes, Richard and Ortiz, Alfonso. American Indian Myths and Legends. New York: Pantheon Books, 1984.

Erdoes, Richard and Lame Deer. Lame Deer Seeker of Visions. New York: Simon and Schuster, 1972.

A collection of myths and legends from all over North America from Algonquain to Kwakiutl to Zuni.

Erdrich, Louise. Love Medicine. New York: Bantam Books, 1984. The saga of two Native American families told with authenticity unmatched in contemporary fiction.

Espinosa, Carmen Gertrudis. The Freeing of the Deer. Albuquerque: University of New Mexico Press, 1985.

A bilingual collection of Pueblo Indian myths intended to introduce younger readers to some of the stories that have been passed on orally from generation to generation.

Fiddler, Thomas. Legends from the Forest. Ontario: Penumbra Press, Moonbeam, 1985.

A collection of native legends told primarily by Chief Thomas Fidder of the Sukar clan at Big Sandy Lake.

Freeman, Russell. Indian Chiefs. New York: Holiday House, 1987. The stories of six western chiefs who led their people in a moment of crisis.

Gibson, Arrell, The American Indian. Mass: D.C. Heath, 1980.

A general survey of California Indian native cultures. The authors have avoided highly technical studies because they intend their book for the general reading public and not for scholars.

Hultkrantz, Ake. Native Religions of North America. San Francisco, Harper and Row, 1987.

A distillation of a great and complex subject. The author is one of the leading authorities on American Indian religions.

Hungry Wolf, Adolf and Beverley. Children of the Sun. William Morrow and Company: 1987.

A rare anthology of childhood and tribal life among North American Indians.

Hungry Wolf, Beverley. The Ways of My Grandmother. New York: William Morrow and Company, 1980.

A book about the life of women among the Siksika Indians.

Iverson, Peter ed. The Plains Indians of the Twentieth Century. Norman: University of Oklahoma Press, 1985.

An anthology that clears the way for future studies of Twentieth Century Plains Indian life, emphasizing the ability of the Plains Indians to change, adapt, and yet maintain tribal identity despite inordinate demands on their lands and cultures.

Johnston, Basil H. Tales the Elders Told: Ojibway Legends. Toronto: Royal Ontario Museum, 1981.

A collection of stories handed down from generation to generation about why some natural occurences take place, such as why birds go south for the winter.

Joseph, Alvin M. Now That the Buffalo Gone. New York: Alfred Knopf, 1982.

. Kent, Barry C. Susquehanna's Indians. Harrisburg: The Pennsylvania Historical and Museum Commission, 1984.

Lincoln, Kenneth and Stagle, Al L. The Good Red Road. San Francisco: Harper and Row Publishers, 1987.

A record of contemporary American Indian and non-Indian, searching for a cultural heritage. This narrative documents the difficulties as well as rewards encountered by a passage into Native America.

Mathiesson, Peter. Indian Country. New York: Viking Press, 1984.

McCluhan, T.C. Touch the Earth. New York: Simon and Schuster, 1971.

A self-portrait of Indian existence, spoken and written by the Indians themselves from all parts of North America from the sixteenth to the twentieth century.

Moore, Robin. Maggie Among the Seneca. Wyncote, PA: Groundhog Press, 1987.

The second book in a series (the first was The Bread Sister of Sinking Creek), about Maggie Callahan's captivity among the Seneca Indians during the American Revolution. The book is designed to be read aloud in the old-fashioned tradition of family evenings by the fireside.

Moore, Robin. The Bread Sister of Sinking Creek: Life on the Pennsylvania Frontier. Wyncote, PA: Groundhog Press, 1984.

A story of life in the Pennsylvania wilderness in the 1770's, designed to be read aloud in the old-fashioned tradition of family evenings by the fireside.

Morris, Richard B. The Indian Wars. Minneapolis: Lerner Publications Co., 1985.

A description of the Indian as a warrior, why he fought and how.

Neihardt, John G. Black Elk Speaks. New York: Washington Square Press, 1956.

The story of a people now destroyed, of their life on this planet and of Black Elk himself -- warrior and medicine man, born at the end of an era...and destined to watch it fade.

Nichols, Roger L. The American Indian Past and Present. New York: Alfred A. Knopf, 1986.

Nishnabe Delights.

Reynolds, Charles R. American Indian Portraits. Brattleboro, VT: Stephen Greene Press, 1971.

A collection of portraits of Indians from various cultural groups and various times, many of which had not previously been published.

Robson, Lucia St. Clair. Ride the Wind. New York: Ballantine Books, 1982.

The story of Cynthia Ann Parker and the last days of the Comanche.

Smith, E.A. Myths of the Iroquios. Ontario: Iroqrafts, Ltd., Oshweken, 1983.

A collection of myths and legends that were written in the manner in which they were meant to be spoken.

Southcott, Mary E. The Sound of the Drum. Ontario: Boston Mills Press, Erin, 1984.

A narrative on the preservation of the ancient oral traditions by recording them in writing and art.

Spencer, Paula Underwood. Who Cries for Wolf. VA: Greenfield Press, 1980.

Stensland, Anna Lee. Literature by and About The American Indian. Deluth: University of Minnesota, 1979.

An annotated bibliography of literature done on the American Indian. Works for all ages.

Stull, Donald D. Kiikaapoa: The Kansas Kickapoo. Horton, KS: Kickapoo Tribal Press, 1984.

A history of the Kickapoo Indians of Kansas from pre-expansion period to the present.

A written record of the Kicakpoo people, both past and present. It is written so that future generations will not forget the old way of life.

Supree, Burton. Bear's Heart. New Ork: J.B. Lippincott Company, 1977.

The story of the life of Bear's Heart as told by himself through colored pictures.

Tehanetorens. Tales of the Iroquois. Rooseveltown: Akwesasne Notes, 1963.

A collection of tales and legends that were written in the manner in which they were meant to be spoken.

Tehanetorens. Tales of the Iroquois Vol. II. Rooseveltown: Akwesasne Notes,

See above entry.

Turner, Frederick W. The Portable North American Indian Reader. New York: Penguin Books, 1974.

Myths, tales, poetry, and oratory by North American Indians of the Iroquois, Cherokee, Winnebago, Sioux, Blackfeet, Hopi, and many other tribes.

Tyon, Linda ed. Voice of the Youth at Kickapoo Nation School. Powhatten, KS: Kickapoo Tribal Press, 1985.

A narrative for the Kickapoo people so they will know how their ancestors lived.

Vizenor, Gerald. The People Named the Chippewa. Minneapolis: University of Minnesota Press, 1984.

A recounting of the experiences of the woodland tribal people called the Chippewa as they met missionaries, capitalists, government bureaucrats, and anthropologists.

Wallace, Paul A.W. Indians in Pennsylvania. Harrisburg: Commonwealth of Pennsylvania, Pennsylvania Historical and Museum Commission, 1989.

A description of the lives and beginnings of the many famous Indians in Pennsylvania.

Wallace, Paul A.W. Indian Paths of Pennsylvania. Harrisburg: Commonwealth of Pennsylvania, Pennsylvania Historical And Museum Commission, 1987.

Indian paths of Pennsylvania traces the Indian routes, reveals historical associations, and guides the motorist in following them today.

White, Ellen. Kwulasulwut: Stories from the Coast Salish. Nanaimo, British Columbia: Theytus Books, Ltd. 1981.

A collection of stories and legends passed down through the generations from the Salish Indians of Coastal North America.

Whitthoft, John. The American Indian as Hunter. Harrisburg: Commonwealth of Pennsylvania Historical and Museum Commission, Harrisburg, 1967.

A description of Native American hunting methods, dances, games, and other aspects of hunting in Pennsylvania.

Wright, J. Leitch, Jr. The Only Land They Knew. New York: MacMillan Publishing Co., 1981.

The story of the American Indians of the Old South.

# APPENDIX

Sample: Lesson I

PRESCHOOL - KINDERGARTEN

Procedure

Materials:

Tagboard or cardboard or construction paper (various shapes/colors)
Hole puncher Yarn or string
Glue or paste Markers or crayons or paint
Seeds dried beans dried nuts grasses various shaped pasta

1. Allow each student to choose color and shape of pendant. (These may be pre-cut based on skill level)

2. Punch (teacher and/or student) hole into pendant shape.

3. Create a design onto pendant shape, using variety of materials.

4. Thread yarn/string through pendant; cut length for necklace.

**********

Concept: reinforce Native American utilizing materials available to them

Competencies:

fine motor development - prehandwriting coordination
classification - matching
colors - matching/pointing to/names when requested
shapes - matching/pointing to/names when requested

Topics: pendant medallion beads

**********

Variation: dyeing noodles or pasta

A. use of tempera paint - place cup of dry tempera of selected color in plastic ziplock bag; place pasta pieces into bag; shake; remove pieces and place onto paper towel to dry.

B. use vegetable dye - make solution of water and following plants to get colors; boil and then let cool. Dip pasta/noodles into solution; remove and let dry onto paper towel.

| | | | |
|---|---|---|---|
| Goldenrod stalks/flowers - | yellow | Spinach leaves | green |
| Sumac leaves | yellow-brown | beets | red/violet |
| Onion skins | yellow or red | Blackberries | blue |
| Sunflower seeds | blue | Dandelion | magenta |
| Rhubarb | light green | Cranberries | pink |

**Adapted from Resources for Creative Teaching in Early Childhood Education
Bonnie Flemming/Darlene Hamilton

Sample: Lesson I

GRADES 1-2

Procedure: making of wampum belt

Materials: (see attached sheet)

Concept: role of art in Native American culture

Competencies:

| | |
|---|---|
| fine motor development | HANDWRITING COORDINATION |
| general knowledge | DIRECTIONAL through/around<br>over/under<br>in/out |
| | CLASSIFICATION<br>colors<br>sizes |

| | | | |
|---|---|---|---|
| Topics: | wampum belts | looms | warp |
| | weft | Iroquois | weaving |

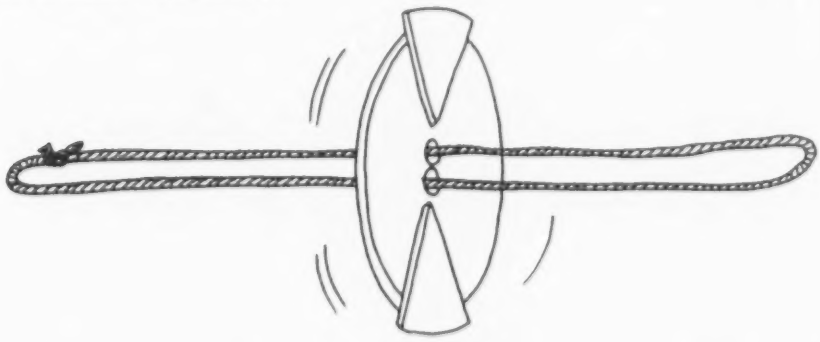
**********

Variation:

A. Have student place beads onto loom following predetermined pattern.

By using left to right beading ONLY (pass the thread/yarn through the beads on the row just completed) - reinforces left-to-right movement (necessary for reading).

B. Use 5 or 10-strand loom for beginning students or those who have not acquired much dexterity.



**Adapted from Native American Arts volume of Native American Peoples Culture Curriculum

Sample: Lesson I
Grade 3

Subject: Indian Nations in Pennsylvania

Concept: Pennsylvania was the home of of several American Indian nations.

Competencies: Identify the Delaware as one of the two dominant American Indian nations in Pennsylvania.

Topics:

1. Vocabulary
   culture
   migration
   reservation
   tribe

Procedures:

1a. present vocabulary words

b. have students locate words in dictionary

c. discuss meaning

Materials:

1a vocabulary list

b. junior dictionaries

Adapted from:

Contemporary Tribes in Pennsylvania.
Pittsburgh: Council of Three Rivers. American Indian Center 1979.

Sample: Competencies for Developing Concepts Identified for a Unit on American Indian Culture.

The overall objective of this unit is to create a more positive image of American Indian culture. The following competencies are arranged according to the concepts which have been identified.

CONCEPT: Pennsylvania was the home of several American Indian nations.

- Identify the Delaware and Seneca as the two dominant American Indian Nations in Pennsylvania.
- Summarize the movement of the Delaware into Oklahoma.

CONCEPT: Pennsylvania Indians live in off-reservation areas.

- Identify the Senecas in Warren, Pennsylvania as an off-reservation group living in a rural area.
- Identify Pittsburgh, Pennsylvania as an example of an off-reservation area with no dominant Indian group.
- Recognize that many urban Indians maintain cultural contacts through urban Indian centers.
- Identify the Council of Three Rivers American Indian Center in the Pittsburgh, Pennsylvania area.

Printed from:

Contemporary Tribes in Pennsylvania. Pittsburgh: Council of Three Rivers American Indian Center, 1979.

Sample: Thematic Approach

Integrating the cultural theme of Reservation into core content areas.

Social Studies

.History of reservation in state
.Festivals/celebration

Science

.Animals Natural to reservations

.Natural resources
  -cultivation of land
  -use of waterways

Math

.Figure mileage from one end of reservation to other

.Population
  -number per dwelling

Reading/Language Arts

.Write to tribal councils to request information.

.Read about tribes on reservations.

.Spell names of different reservations.

.Dramatize different tribal stories.

PE/Art/Music

.Tribal dances
.Games
.Music
.Arts and Crafts unique to different tribes
.Instruments

Adapted from:

Effective Practice In Indian Education.

Sample: A Checklist for Curriculum and Materials on Native Americans

| Materials | Yes | No |
|---|---|---|
| 1. Am I using units and/or materials developed either by Indian people or by non-Indian people under the direction of American Indians? | ___ | ___ |
| 2. Are American Indians portrayed as human beings with families, emotions, joys, sorrows, etc.? | ___ | ___ |
| 3. Does the material I am using portray American Indians as active problem-solvers rather than solely as pitiable victim-type? | ___ | ___ |
| 4. Are reservations portrayed as the communities and homes of Indian people, loved and appreciated by all? | ___ | ___ |
| 5. Does the material avoid the simplistic and sterotypical approach to Indian cultures and histories by emphasizing the following? | | |
| -the number and cultural diversity of Indian nations? | ___ | ___ |
| -the complexity of their political structures and some aspects of them? | ___ | ___ |
| 6. Are my bulletin boards and walls free of sterotypical images of "Indians" teepees, headdresses, etc.? | ___ | ___ |
| 7. Have I removed my alphabet card that tell children that "I" is for "Indian"? | ___ | ___ |

A Checklist for use of Appropriate Materials in Preschool, Kindergarten Through Grade 3

Identify the subject areas in which you have utilized culturally appropriate materials and (X) the appropriate boxes corresponding to the grade level. Then briefly describe how the materials have been used.

| Subject | Level | Specify manner of usage, e.g. remedial supplemental to basic text, etc. | Dates |
|---|---|---|---|

Adapted from:

Butterfield, Robin. Research and Development for Indian Education Program. Northwest Regional Educational Laboratory, 1985.

| Activities | Yes | No |
|---|---|---|
| 1. Have I pointed out "Indian" stereotypes to my students and raised their awareness of how they dehumanize and degrade Indian people? | ___ | ___ |
| 2. Have I let Thanksgiving go by this year without once mentioning "Indians"? | ___ | ___ |
| 3. Do I refuse to allow the use of such terms as "squaw," "papoose" and "brave" and encourage the use of the words "woman," "baby" and "man"? | ___ | ___ |
| 4. Do I request an American Indian Resource Person to work with me and my students if/when I teach about Indian people? | ___ | ___ |

Adapted from:

Guidelines for the Development of Units on Native American." Madison, WI: Department of Human Relations and Madison Metropolitan School District.

HUMMING TOY

MATERIALS:

Button
30 inches of string
2 small wedges of cardboard

PROCEDURE:

1. Cut two "V" shapes of tagboard and glue them on a large round button as shown.
2. Thread a 30 inch piece of string through the holes and tie.
3. Swing the disc until the cord is tightly wound, holding the string at the two looped ends.
4. As you quickly pull hands apart, the toy will rapidly unwind, making a humming sound.

**Adapted from Hands On Heritage

Lee, Nancy and Oldham, Linda: Hands On Heritage, Hands On Publications, Long Beach, California, 1978.

## Additional Activities

*1. Sand drawing and painting: show the children how to smooth sand in a sandbox or tray using a long flat stick and then how to draw with a round stick or a finger in the smooth sand. Sand can also be washed and dried in an oven, mixed with dry tempera, and placed in shaker dispensers to be used in sand painting on a surface. After the children have drawn a picture with glue on lightweight cardboard or still paper, they can sprinkle on sand from the shakers. Let dry, then turn upside down and tap to remove excess sand.

2. Texture designs can be made by children, crayoning on newsprint over precut shapes of sandpaper or corrugated cardboard. Other textures can be introduced by the teacher for interesting effects and designs.

3. Playdough Indian beads: let children help you measure and mix two cups of flour, one cup of salt, one cup of water, and one teaspoon of cooking oil. Shape into small balls or ovals and push a toothpick through the center to make a hole for stringing. These will need to dry for a couple of days before being painted. While mixing, you may wish to add food coloring. Use sturdy yarn or heavy twine for stringing.

   NOTE: If you make them at school on Friday they will be ready for painting the next Monday.

*4. Paste precut pieces of various colored tissue paper onto construction paper. (Children may discover that by overlapping pieces, tissue has the appearance of fall leaves.)

5. Mosaics: let children make mosaic design and pictures using Indian corn, pumpkin seeds, squash seeds, and acorn tops.

6. Collage: glue dried seeds, sticks, or grasses onto paper.

*7. Printing: use fruits or vegetables (teacher should prepare them in advance). Cut one-half inch from the large end of a sturdy fat carrot or celery stalk for circles and crescent shapes, or half of a grapefruit shell. Dip fruit or vegetable into desired paint color and press onto paper.

   NOTE: Use parts of fruit or vegetables that are ordinarily discarded or not edible.

8. Border designs: describe a border as "shapes lying in a row." Give the children an assortment of strips of colored and white paper printing scraps. Let each child select from a tray of assorted precut geometric shapes of construction paper the shapes he or she needs to design a border. Find examples in pictures of art objects or children's clothes. Allow the children to print a border, using small spools, bits of wood-molding scraps, towels, plastic lids, rolls of corrugated paper, or bits of sponge cut into shapes, which have been dipped into shallow pans of thickened paint.

9. Necklaces: supply the children with a collage tray of odds and ends that can be strung to form a simulated Indian necklace. Geometric-shaped cardboard pieces, large-holed buttons, plastic discs cut from plastic meat trays and punched for threading, or plastic straws cut in various lengths are a few items to include. A "stringing needle" may be made on one end of a yarn length by wrapping the end with tape, or by dipping approximately one inch of yarn into the glue.

NOTE: Do not have children make feathered headdresses. Feathers are earned by achievement of a difficult feat. They are not used simply for decoration.

*Adapted from Resources for Creative Teaching in Early Childhood Education

American Indians Resource Persons

1. William Crouse, Sr.
   Seneca Nation

2. Wind Daughter
   Ceremonialist
   P.O. Box 545
   Bloomsburg, PA

3. Linda Flanigan
   Council of Three Rivers American Indian Center Incorporated

4. Carla Messenger
   Museum of Indian Culture
   Lenni-Lenape Historical Society

5. Ken Williams
   Seneca Nation

6. Mary Woods
   Council of Three Rivers American Indian Center Incorporated

American Indians Resource Centers
(Pennsylvania, New York, and Seattle, Washington)

1. The Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023

2. Museum of Indian Culture - Lenni-Lenape Historical Society, RD #2, Fish Hatchery Road, Allentown, PA 18103-9801

3. Pennsylvania Historical and Museum Commission, Commonwealth of Pennsylvania, Harrisburg, PA

4. United Indians of All Tribes, Daybreak Star Arts Center, Discovery Park, P.O. Box 99100, Seattle, Washington 98199

5. The Seneca Nation, 1500 Route 438, Irvine, New York 14081

6. Council of Three Rivers American Indian Center Incorporated, 200 Charles Street, Pittsburgh, PA 15238

On-Site/Off-Site Programs presented by:

Museum of Indian Culture
Lenni Lenape Historical Society
RD #2, Fish Hatchery Road
Allentown, PA 18103
(215) 797-2121 or 434-6819

The Lenni Lenape Society will also present these programs off-site. Please call to make arrangements for visits to your school.

1. Lenape Culture

   Preschool, Kindergarten, elementary grades. Also special education groups. (1 to 2 hours). Discover everyday Lenape life and their settler counterparts during colonial times and today. Slides, demonstrations, exhibits and "hands on" experiences.

2. Unstereotyping "Indian" Sterotyping.

   Children and adults of all ages (1½-2 hours). The dynamic program to help you unstereotype American Indian people and cultures! Filmstrip, books, posters, slides.

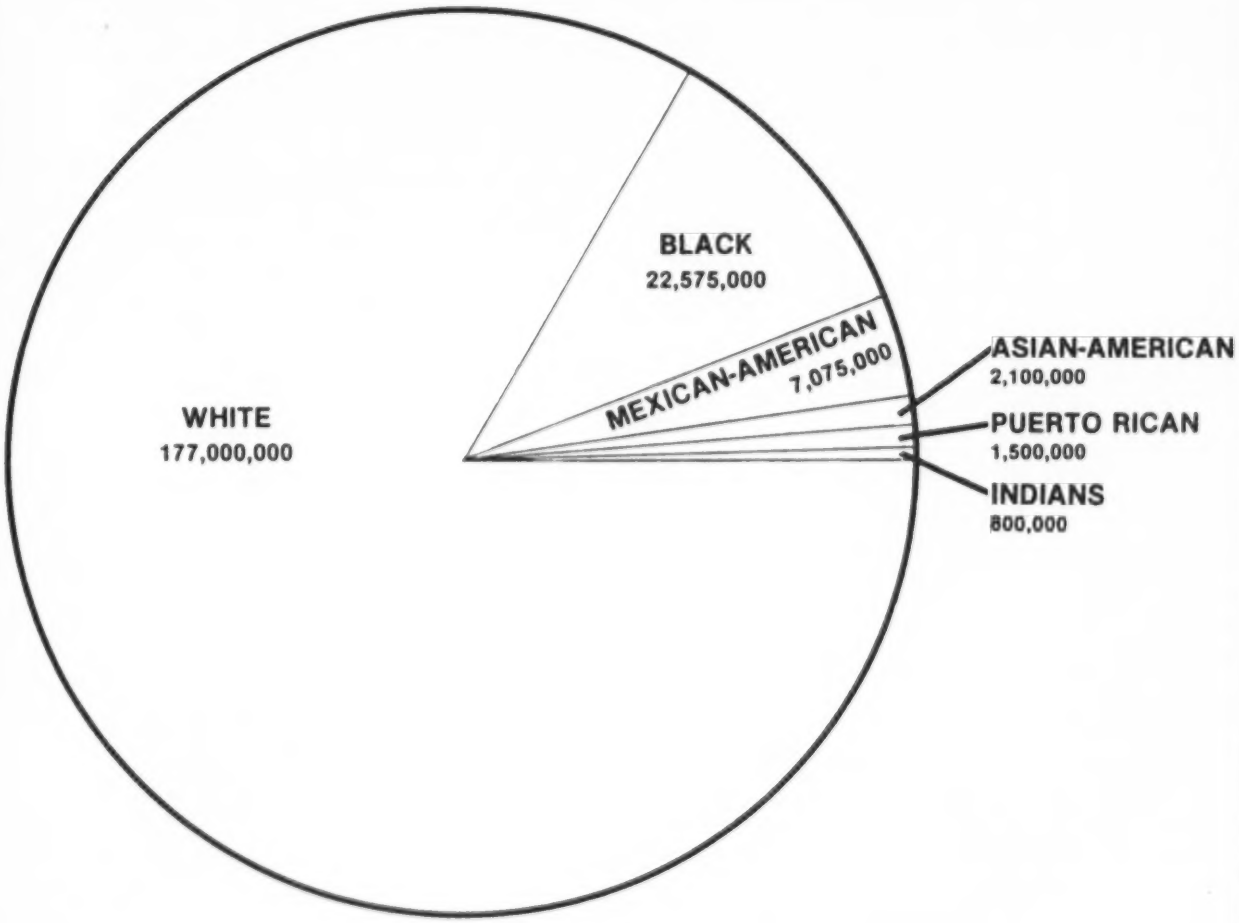
3. Growing Up Indian - Grades 1-6.

   One hour. An overview of Indian cultures from a child's perspective: toys, chores, pets, clothing, etc.

4. People of the Far North.

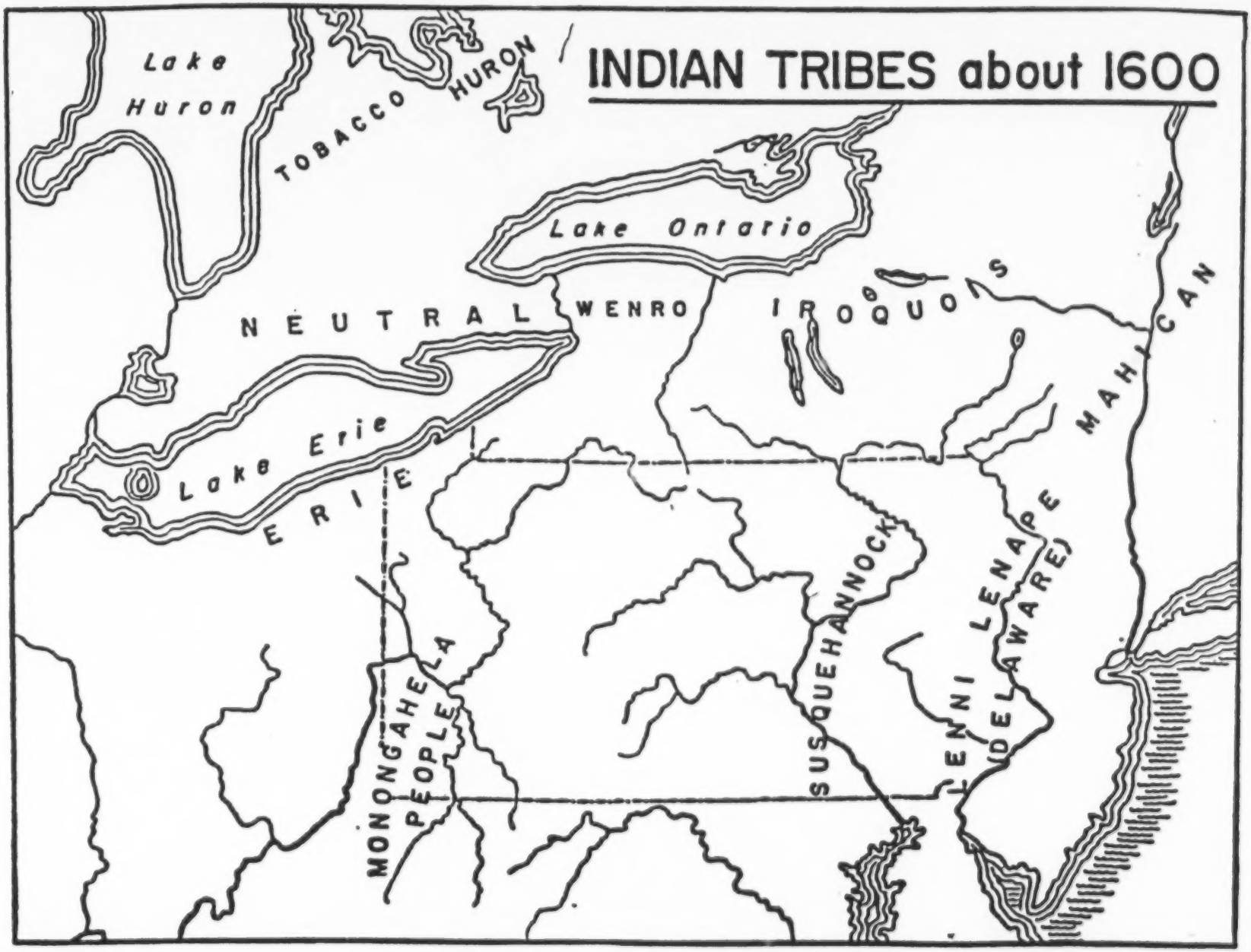
   Pre-kindergarten, kindergarten, primary, elementary and special education levels. Tales and activities.

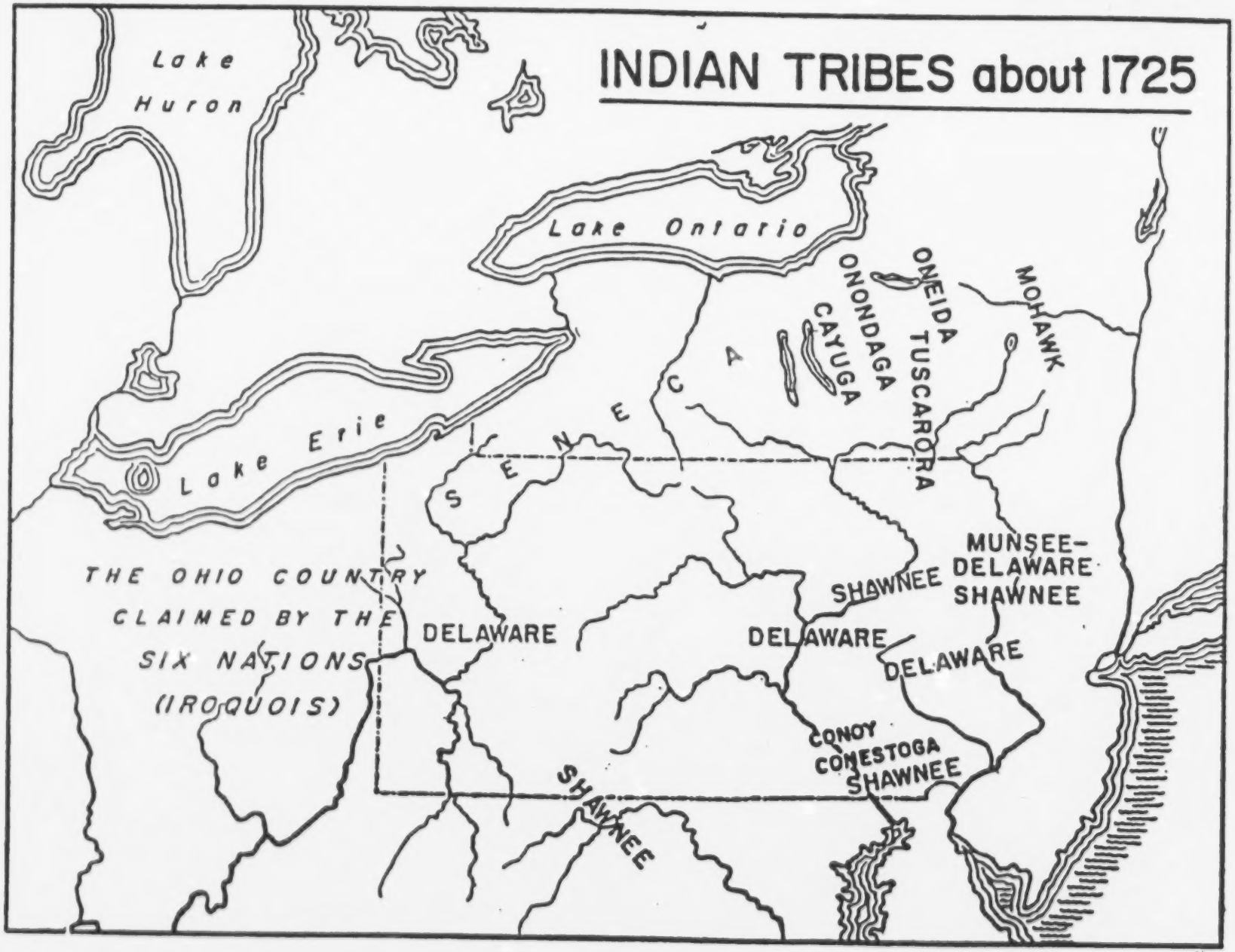
Below is a recent breakdown of an *anthropological census* that was taken in the United States. An *anthropologist* is a scientist who studies cultures and the make-up of societies. A *census* is a study that counts the number of people who live in a certain place. While there are many, many other minority groups other than those below, this study attempted to classify according to just these groups. Although the white "majority" could be further broken down into the elements which make up that segment of the population (Mediterranean, Nordic, Alpine, etc.), the questions in this activity do not deal directly with that group.

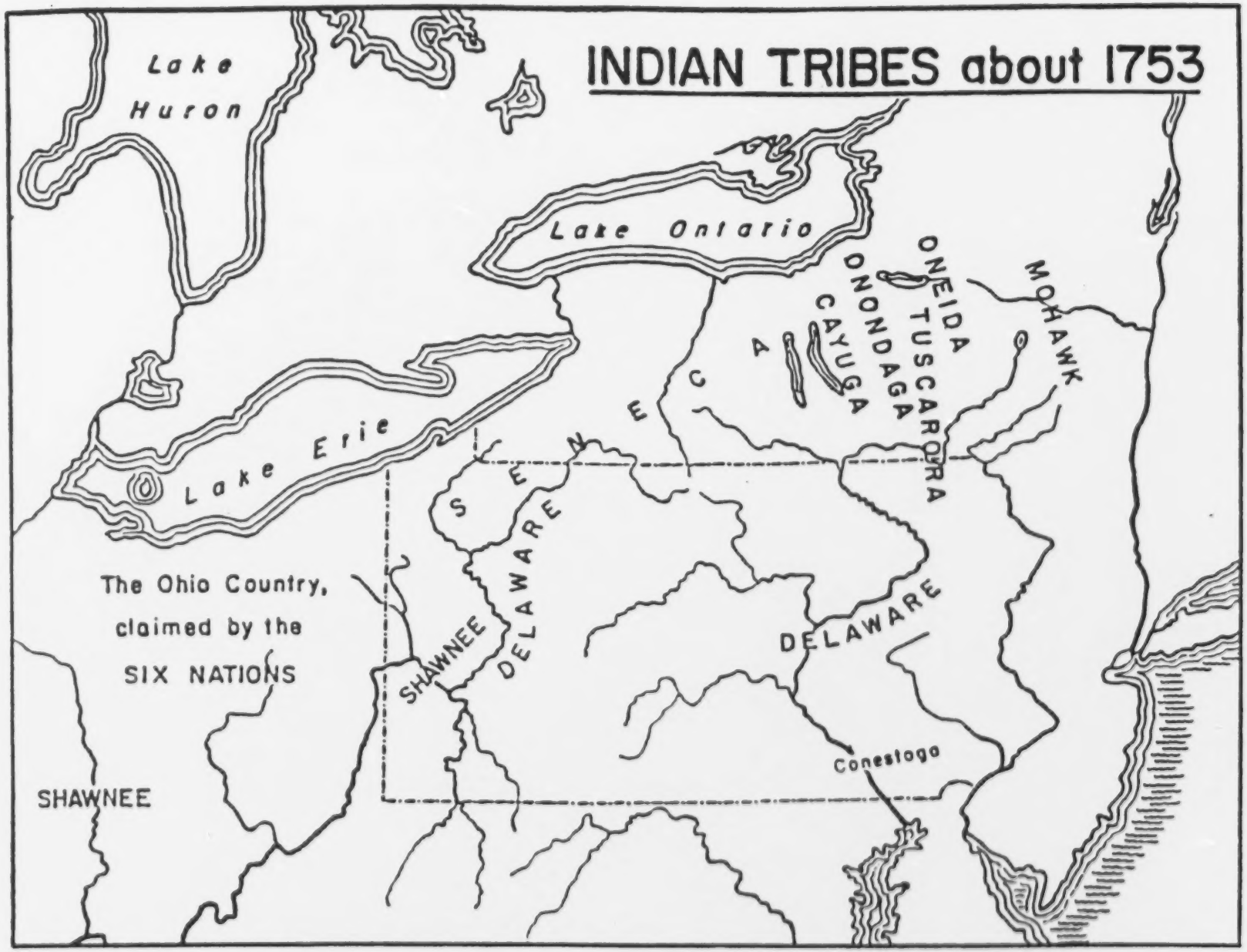


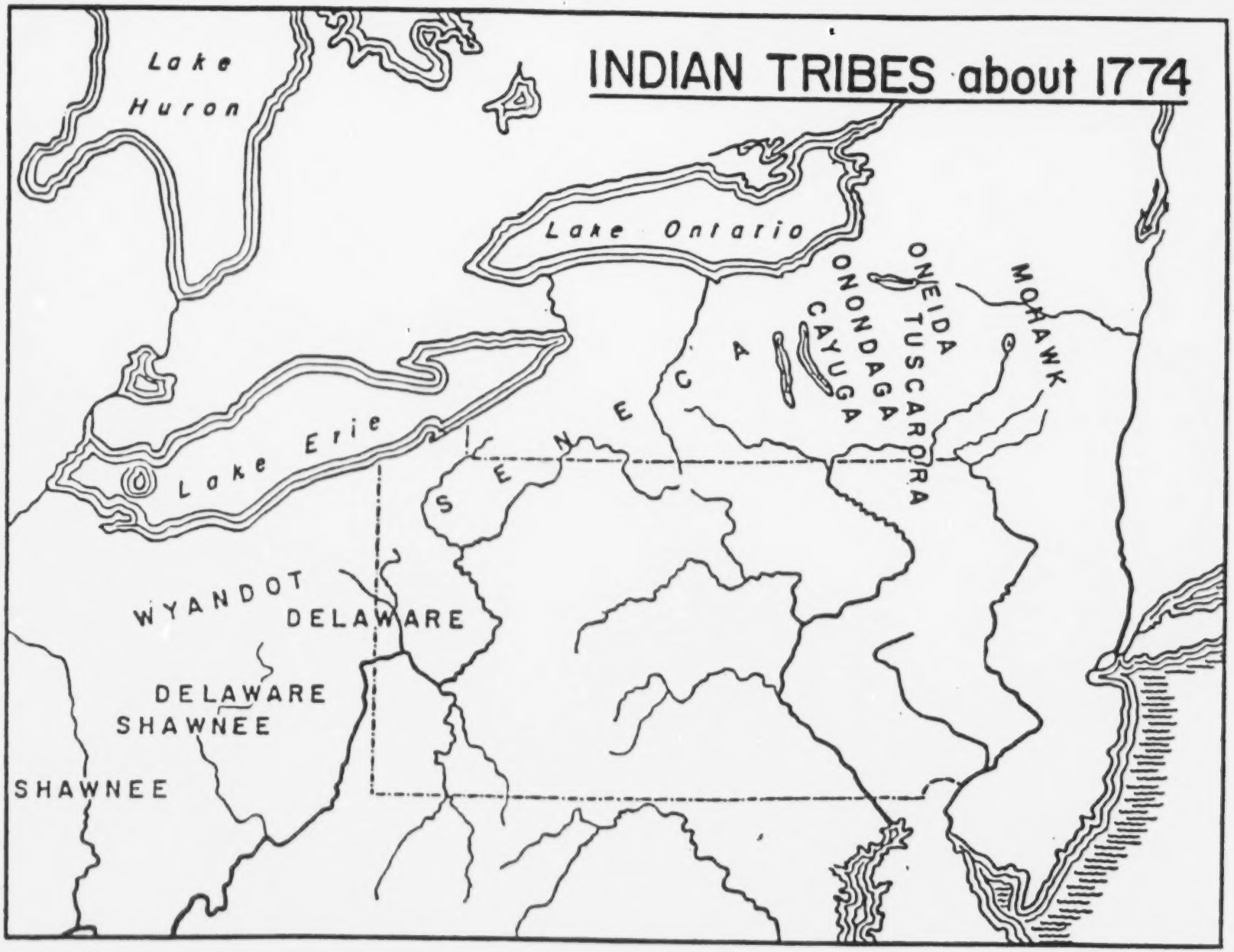

Reprinted with permission from: Good Apple, Inc.

For Pennsylvania: White Population 10,754,199; Nonwhite 1,248,037


INDIAN TRIBES about 1600
Lake Huron
TOBACCO
HURON
Lake Ontario
NEUTRAL
WENRO
IROQUOIS
MAHICAN
Lake Erie
ERIE
MONONGAHELA PEOPLE
SUSQUEHANNOCK
LENNI LENAPE (DELAWARE)


INDIAN TRIBES about 1725
Lake Huron
Lake Ontario
Lake Erie
ONEIDA
ONONDAGA
CAYUGA
TUSCARORA
MOHAWK
SENECA
THE OHIO COUNTRY CLAIMED BY THE SIX NATIONS (IROQUOIS)
DELAWARE
SHAWNEE
MUNSEE-DELAWARE
SHAWNEE
DELAWARE
DELAWARE
CONOY
COMESTOGA
SHAWNEE
SHAWNEE


INDIAN TRIBES about 1753
Lake Huron
Lake Ontario
Lake Erie
ONEIDA
TUSCARORA
ONONDAGA
CAYUGA
MOHAWK
SENECA
DELAWARE
SHAWNEE
DELAWARE
Conestoga
The Ohio Country, claimed by the SIX NATIONS
SHAWNEE


INDIAN TRIBES about 1774
Lake Huron
Lake Ontario
Lake Erie
ONEIDA
TUSCARORA
ONONDAGA
CAYUGA
MOHAWK
SENECA
WYANDOT
DELAWARE
DELAWARE
SHAWNEE
SHAWNEE